M 2535

Friday, February 14, 1975

LAND

You know, if you turn that light off, it would be better maybe. Much more quiet. Good.

How's second evening and Valentine? We talked about it last night. Maybe you did something with it. I got a couple of notes today. Valentine. One said, "I love you". And the second one says, "I like you". And I'm waiting for the third one. (laughter) I'll let you guess what will it say. I tolerate you. You understand my feeling, I hope, why I say this.

I come here, every once in a while, to criticize, quite honest, criticism, because I believe it is necessary that when certain things happen and they may go in a wrong direction, or they will not yield what our aim is; and placing an aim, as I mentioned last night, on the question of one's own development; and since I, you might say, preach to them, I also have a right to say, "Don't do that, and don't do something else; but do something like this, that will help you in your Work."

And so the criticism is not about activities, or problems, or all that. It is not that. For me it is always a question, particularly for a Group, to see what they can do together.

And this problem of cooperation always has troubled the West Coast. I don't know if it's the climate, or the idea of the West Coast itself, where almost anything goes. I don't know. There is not that much difficulty in--on the East Coast. Sometimes they

cooperate grumblingly. Of course it is not so good, but it's better than nothing. You still have to learn it here; although we have talked about it; and I hope it's not an impossibility, because with a Group it is different.

You have an aim. When that is understood, then you can Work together for that aim. You can argue, in ordinary life, until you're blue in the face. You can use your intellect in trying to convince others. You can use your feelings in flying off the handle and stamp out of a room. That is good for ordinary life. It's a good expression of Life itself, and it definitely shows that you are alive.

With Work it is different. The common aim is far away. And when you look at that, as it were, in the distance, you don't see the differences among yourselves. You see only that it is difficult to reach an aim. And when it is a convincing aim for oneself, the different people of a group meet in that aim at a great distance.

I say sometimes that an aim is made in Heaven, in order to create cooperation on Earth. And I think there's some truth in it; because when the emphasis is actually on that which you want to acheive, you look at yourself as a medium for that acheivement; and you don't look at yourself as differing from each other, which causes many times arguments.

You see, when I would like to--to have questions from you, but I'm very, very much aware of the difficulty of having questions.

You see, when there are different little bits of groups, also aiming for the acheivement of something worthwhile, they call it;

of that what perhaps can take place on--on this Earth, and grouping together, also with a certain common aim. And then they go through a little period of training. And they sit together. They do some phychological exercises, or they have days of austerity, or not talking for five hours, or being able to understand each other in their particular behavior. But whenever there is a training, it is always given by someone from the outside, very much like we do when we do Movements. But for that reason, we try to connect Movements with an aim for oneself, of a different quality and higher than what we are unconsciously. But when the training period is over, or it is condensed, you have followed simply the dictates of someone else. And you have not, as it were, originally experienced it, by taking it in yourself, as if it came from you. Even if you had to be reminded by someone else that you ought to do it, you do it because the other person is telling you to do it.

With Work it's entirely different. You hear something that is like a sound, and you don't know where the bell is; not even do you know where the -- how do you call that a rapper in a bell, the one that you move -- clapper. You don't know where it is. The sound is there, in the form of an idea which you believe in as a possibility, so that one oneself could grow towards it. And from there on, it becomes entirely your own. It's not Gurdjieff telling you exactly what to do. He tells you, if you want to reach an aim, I would start by doing certain things which are connected. And then in connecting them in your own life, you will find out that you reach a certain aim. You're not following up that you have to be austere; you have to be this; you have to be that. You have to

be an ordinary human being.

And the requirements for Gurdjieff are always honesty and simplicity, and seriousness. And therefore, it is so entirely different, that if one starts, you must want to formulate what the results are, because in an ordinary training they say, "Keep your mouth shut for four hours." You have reached that result when you can say, "Yes, I did it". But you cannot do that with Work, because it is immediately a relationship to the condition in which you are in ordinary life. And the result would be a description of more facts about your life in different ways of behavior; and after some time, in different ways of feelings, and also then after that, in different ways of your thought process.

And so, this self-knowledge that you want to describe sometimes, is simply the statement of fact about yourself, which you now know is actually the truth of yourself, and you make that in the form of either a question; when there is something connected with it that you could--do not know what to do next; or in the form of a statement of progress, of a report of Work on yourself, not on anyone else, and not because someone else has told you already that your progress has to be such and such. It has become entirely your own world.

That's why I say these periods, in which you want to ask a question, is much more difficult than just reporting on a little bit of a result. Because you talk the, when you want to consider yourself, about your own motivations, about your own characteristics, about that what is not to be described by someone else, because he doesn't know. He will not find out by looking at you, like in an ordinary little training period. You only will find out by looking at it

yourself, from your inner Life, seeing a behavior motivated by something that is either a wish or a thought; and coming then, if you can say that, from this inner Life, seeing that what is behavior, superficial, or seeing behavior as it -- as affected by a state of seriousness or essentiality; or even the possibility of a reality of that what actually is the truth for you; and then wanting to say that in the presence of other people.

It is very difficult, because we, in ordinary life, hide what we are, and we don't want to talk to other people about so-called intimate things; although there are many things that are called intimate, which are not. And the more one sees these kind of properties, as a direct result of being a human being; and a result, which you say is mechanicality as existing on this Earth; or a result of being influenced by an unconscious atmosphere of Mother Nature; that might make it a little easier, because all of us are then in the same boat. And still you have to overcome something that, as I say, if you actually say to yourself, by yourself, and you do feel a little ashamed that you should have been different; that that question always comes up, when you do it in the presence of other people; that they may have an idea about you which perhaps you don't like, or a confirmation of what they already half-way know. And it will be extremely difficult when you tell yourself how terribly unconscious and hypocritical you have been, even if you give it that kind of a definition, that someone else will say, "Yes, you are". One cannot really stand that. So that is the added difficulty of talking about yourself.

But when it's the truth, for yourself, and you become convinced

that that is really necessary to say it, and to say it aloud, this question of a statement, or the question of making a question is already fifty percent of the answer. In making a statement, you really don't need an answer. You sometimes would like a little affirmation, or perhaps even sympathy. But for yourself to make the statement is already quite sufficient to go on, except in cases where such a statement is probably mixed too much with subjectivity; when it is a description of therapy of the practice of having an encounter group, or things of that kind which stay too much on the ordinary surface of the Earth. But when it is a que -- a--a statement about your inner Life, you might say--even say a gradually uncovering of your inner Life; or the creation of certain conditions which help the growth of your inner Life; or your inner Life being a little bit more mixed with an expression of outer life; all such things, of course, mean that that what I wish to say is really of concern to myself. And if I'm fully convinced that it's the truth, it is also true that I don't care if other people agree with it or not. It is the truth for me and that is all.

If it is a question that I want to formulate, I go through derri -- terrible trouble to find the right words, because I want to be clear, and sometimes I'm not clear at all. And even if I do stammer, with the best of intentions, I don't want to appear a little bit too stupid in the eyes of my friends. This question of covering oneself up, not wanting to own up what we actually are, is of course in the way of being impartial. And impartiality is still the necessity in any kind of Work we do.

So when I ask you for questions, I know how difficult it is.

And many times I say, "Stammer it". I will understand more or less, and then there may be a little discussion, which either can help you, or at least might give an indication that I know what you're talking about, or the state in which you happen to be. All of that is to the good. So try if you can, when you want to talk, talk about that truth.

When the truth is understood by all of us, we are on an entirely different level as compared to ordinary life. And meetings, when a Group gets together, is for the purpose of being elevated. So that if the level of a Group can be such, that each person has, or practically everybody could have, that kind of experience; that we have talked about things which are a little higher than we are; and there is then, in a Group, a striving quality to wish to reach that. Bellieve on a different level, and the impressions which then have been made are going to be much more useful; and even to some extent, there is a possibility that they become indelible. You see, that is really a beautiful result of a meeting together when there is a common aim.

That is the reason, also I say, don't come unless you have that aim already in principle, because a negativity in a Group works very badly for some of the others. You know why. When I'm in a state where I want to dedicate my own truth, for the sake of growing, I am in a very sensitive state, and I can be easily hurt -- hurt. And when I can be hurt, I am open. And when that openness is there, I become very susceptible to certain conditions which exist. You see, each thought and each feeling of a person creates around him, an atmosphere. And sometimes such thoughts and feelings,

when they may be a little strong, extend further than the atmosphere. They sometimes, in a Group, become currents of existence. And if one is sensitive, particularly negative thoughts, negative feelings, states of anger, states of a reference to that what has happened in the past, which was disagreeable; an attitude toward someone that you do not consider your friend, but your enemy; all of that can become noticed by a person who is in this state of sensitivity, as a result of wishing to participate in the discussion of a Group. And then it does a great deal of damage; and it prevents such a person, really wishing to be open; and he will prefer to keep his own mouth -- mouth shut. That you must avoid.

We've started with the Thursday small group, then you might say imitated it on the Monday. Well it is the material we have to work with. It has not always been successful, although I've listened to the cassettes and I have not found really any particular reason; than only, every once in a while, a little remark, maybe over the telephone; because I know how difficult it is to establish a level of a Group of that kind; so that one starts to trust each other, and that one as friends works together.

I do not know exactly what to suggest about Monday and Thursday. I would really, if you would agree with that, combine for two months the two groups. It is a little repetitious, compared to what we had before, but I think also some of you have had an experience of a different kind because of such a small group. And it may be extremely helpful now, to see what is there in the Thursday and what is there in the Monday, which should be encouraged to be given, maybe to a larger group, but always with the idea that one doesn't

want to lose the principle of a small group. We can talk about that if you like.

Now the question of your own Work, maybe your day, maybe the visions you have had; not the watching itself, but the actually acquisition of a knowledge which is impartial, and which you want to record at the time when it happens; simply because you do not wish to allow, during such a time, if it does exist, associations to enter. That is why we talk about simultaneity, because that what is the concept of the present, is of course entirely different from whatever there is as a thought form of expectation or a memory of what has happened. And the fact that I wish my mind to register, at the present time, means that there is an immediacy of something that is actually present to me at the time when the registration, you might say the knowledge, is actually recorded. That state in itself is different from an unconscious state, because at that time, time stops. And that is an entirely different experience; particularly when Gurdjieff calls, 'time unique subjectivity'; because that means really that subjectivity, when it exists, always is burdened by the concept of time. And now when I say, that what actually is the present in which moment time stops, it means that that moment I'm not subjective. And that is the meaning of the presence of something existing, recorded intellectually as simultaneity, and recorded emotionally as the realization of the presence of something of higher value, with me; which at that moment is, you might say, observing me; or as it were, taking all of me in; or a realization, on my own part, of something of a higher quality existing; which then produces in me an attitude of , how will I say

it, reverance, to say the least, and if possible devotion, and perhaps a very fundamental wish for becoming a Man.

So when one talks about such things, you talk about a new world, and the creation of the world of a moment. A momen--or a moment, a world of timelessness, is of course a non-subjective world. And that is why you can say these descriptions, or the statements of oneself, is like a task or a training period in Objectivity.

And you see that is why the ordinary little bit of training periods, on the part of some people who want to get hold of themselves and manipulate whatever they are, are absolute no value, than only for existence on the Earth. But we're not interested in that, because from an Objective standpoint, each person existing in whichever way they are, as long as it is an expression of Life; that means as long as they are not dead; is quite all right to become an object. And so we don't make distinctions about how a person should behave. We want to make sure that that what is alive is actually registered as aliveness. And with that, as Life, it has the possibility of the continuation of existence, and then going over into a different level of being. That is really where our aim is. We don't want to stay on Earth, not any longer, not even a moment longer, than we have to; because to be quite honest, we don't like it. If that realization becomes a true one, one knows that one has to look at any form of behavior in the best way one can, wishing to accept it for whatever it is, without wanting to describe it, and have any ideas or prejudices or associations with it. But if I can actually say that is the truth, that kind of truth makes me

free.

Maybe I've thought today a little bit. If you haven't it's all right. I meant -- I mean that you want to talk. We still have several meetings ahead of us, several discussions that we can have also together, or maybe privately in connection with some activities. I've tried to look at the conditions as I know a little bit, and augmented that with some new information which, of course, when I'm on the East Coast I don't have. And for that reason I did not want to see anyone today, really. I would like to be free with the thoughts. Tomorrow is different, and the day after is different, because many of you will be here, and there will be much better chance even to talk.

But the prime purpose of talking, as I explained yesterday, is that it has to be in the direction of advancing Work. It is not to try to settle, for yourself, certain moments, in which you have shown a complete disorder, or an absolute impossibility of controlling energy. These things belong to ordinary life which you have to settle. The questions of relationships between people, states of hate or anger, flying off the handle, losing all that kind of energy is not primarily a question of Work.

If you can imagine God, sitting in the place of 'I', as I've said many times, "God visiting His son, who happens to be this 'I'"; and this 'I' then, being called by God, Christ, as a means of delivering us from the evil of bondage to this Earth. If you could imagine God being there, not necessarily as yet within you, but on His way of approaching, and then seeing you; that is God seeing you in what you are doing; and His sorrow of seeing how much waste there

is in the energy that is -- that is there, and you spend it. And the getting angry, or arguments, or Gurdjieff, he calls it 'foaming at the mouth', what use is it really? It may settle a few little questions, and may be in fighting all right, that the majority will win, or the cleverness, or the logistics, but in ordinary life. And sometimes you end up by being ashamed, and you should not have done it, and you're sorry. And the next time it happens again; it's so idiotic, such a repetition. And that's what God tells you, "How stupid sometimes you are, my little creatures. And you want to be called my child?"

If you can compare these kinds of truthful statements about yourself, with which you really know how you would wish to be, and what would be a state of a millenium, then I think may times these particular episodes we can happen -- which can happen, and of course all the time do happen, could be reduced a great deal. And when I said last night about this kind of a day, it already is accented in a different direction. And I hope it has been maintained, during the day, for yourself, to accomplish something a little different. All the time, I feel, you have to have a questioning attitude on the part of your outer life, your unconscious existence; looking around within that world for something that could be made a gift to your inner Life.

Sometimes I've said if there is actually a moment of Awakening, there is a realization of these two things existing in your own world, your outer life and all the energy that is taken by it, and your inner Life with very little energy but struggling for its own existence. And then a little conversation of one to the other. I

don't really know who is first. Maybe outer life, realizing what is what, will say it first; or maybe the inner Life, knowing that it is really a little depressed. But the statement is, "In my world there is only room for one, and two of us is too much. So one of us will have to die." That, I think, if you understand now what I mean, the seriousness of wanting to continue with one's Life is really dependent on the wish for this inner Life to grow up, and as it were, to take over, and to let outer life be what it is, and die in time, and exhaust itself as much as it wants to. It doesn't matter, provided there is this formation of a Kesdjanian body, which will take over the function of continuing with your Life.

And I wished you could have that kind of persepective, that your ordinary life is really not so -- not worth that much. It is just a temporary affair of attending, during a time, for certain things that really are -- those things that really are at stake, and that you feel that the existence of your inner Life is really a paramount -- an important question that should receive 'A' number one priority. Of course I know, everybody knows, how little we live with that kind of a concept. But you have to be encouraged; and you have to wish it; and you have to find out the reality as it is now; and the wish for undoing these questions; and standing up straight; and making out of the question mark an honest man.

Of course we want knowledge. We want to have something to go by. We want to have a direction that can be expressed in words, understandable by oneself, and a really fervent wish to continue with that knowledge, so that the knowledge does become in time understanding. Understanding means I stand under that what is the

level of my being. I support the level of my being. I want the level of the being actually to face the conditions I will meet; and because of that, standing under that, I will be able to push it up to as high a height as I can make it. And when that has stopped as far as my subjectivity is concerned, I wish that that what is the level of my being has sufficient light density; like we talked about yesterday; of being able, I say sometimes to float; sometimes I wish that it has wings.

See there are beautiful, little tales about such things, as if one is already as a body, gradually dying, and being in a casket. And of course one lifts up the top, and you see yourself, sometimes half dead, breathing a little bit; but that really in the process of the realization of being half dead, the other half is not dead, and is active. And that then after some time, when a man actually dies; and one looks for the body; you open his casket. And the body has gone, because it has grown wings and has gone up to Heaven. That is a little take of the Sufis. And it's a beautiful example of mysticism, because that what happens is not out in the open. It just happens to be, and only after some time one starts to realize what actually has taken place, during the time that one was unconscious, and has no way of knowing. After some time one finds out.

All the different laws of this Earth, and there may be, according to Ouspensky, ninety-six or forty-eight, dependent on the level where one is. And they then being reduced to twenty-four and twelve, etcetera, etcetera. Of course several will be lost, if you say from forty-eight to twenty-four. In reality it is not that way. They become twenty-four, because those laws that really do not have any

affinity for each other, because of Work, gradually start to understand each other, in such a way, that they become pairs. Nothing is lost of the original composition, but some of the expressions, of that what they were, cannot exist any longer. And in that light, ordinary affairs which we call accidental, when, as it were, such events which lead to such accidental happenings are paired off, they become known on a higher level as a law. This is really the aim of fund--finding out more and more of what we should do if we can; wishing in the future to do then what we should; and knowing of the past that we only could do what we have done.

Have you any questions?

Pat Murphy: Mr. Nyland?

MR. NYLAND: Yeah?

Pat Murphy: It's Pat Murphy.

MR. NYLAND: Who?

Pat Murphy: Pat Murphy.

MR. NYLAND: Yes, Pat.

Pat Murphy: Umm. I tried to, ah, take the suggestion that you made last night of the relationship of Valentines Day to my inner Life. And the thing that finally comes through, at the end of the day, is, ah, is I tried to be honest with myself. It's that my attempts are stale, that they've been stale for a long time. And I feel like I've known about Work, ah, for years, and, ah, that somewhere, I, I just missed something at the very early stage, and so I, I can't, I feel like I'm on a, on the first step. And I've been on it so long that I don't even think I really have any hope of getting off of it.

MR. NYLAND: Oh, I think you -- I wouldn't give up hope. But I think,

in the first place, there has to be a wish of some kind, paricularly based on the condition in which you find yourself.

You know, people in general are very unbalanced and of course it applies to the development of the three centers. If there is very little development of an emotional kind; and maybe in your case the emphasis has been a little bit too much on intellect; it can be helped by a physical waiver, put in the body, physically, in the hands of an -- of an intellectual expression what it should do; but then attempting to be there with a wish actually to do it, and to do it well. How to develop one's feeling is really very difficult, when you don't want to express it, because partly you're satisfied in what you have. But I think if one wants to find out what is really the matter, that one is unbalanced, and then striving towards the wish for balance, even if it is temporary as unconsciousness, is really, one must have a wish to become more acquainted with the possibility of such potentiality. If one doesn't want to see it you, of course, you will not reach it. And simply emphasizing then ABC in an ordinary way is not going to give it. That what is absolutely necessary is to see the process of ABC as an activity which is engineered by an emotion, not by the knowledge, and definitely not by the object under observation.

I think a person, if he wants to belong to Man Number Four; that is the person who is that DO-RE-MI of the second scale; he is different from one, two or three, because in one, two and three we simply say he has three, three different, ah, centers. But Number Four goes through a little period of a DO-RE-MI, in which the DO, RE, and MI have different functions. Each one will, at certain times,

emphasize one of the sub-centers of the centers. And it may be in the DO, or the MI, or the RE. I believe mostly in the RE, that that quality of emotional wish, of seeing that what one is and wishing it to be different, can be developed. In ordinary life one develops it by the acknowledgement of Life in other forms of life. One starts with plants and animals, and ends up with human beings. And the ending up, then, perhaps means that there is still something to be filled; and then it can start to become filled by wishes about existence of other life; this time a little bit more philosophical, and perhaps oven--even sometimes a little bit more religious, for a wish for one's own equilibrium, that it is necessary to develop it.

Pat, there are different types of people where it might take a long time before they really wish to do it; that is that they really wish to become much more Harmonious, even within an unconscious structure. And they have to learn step by step and do it, whatever they try to do, in small doses, but honestly they have to have the wish. And when that isn't there they will stay at the same place. That kind of a realization, if one could accept it as a truthful one, can help sometimes; that I don't want that for any length of time; because I will die in that way; and then I will have to come back again, if that is an assumption. I will have to come back again and do this damned thing all over again. When now I have an opportunity to settle it if I really can, if that is the part of my karma, that emotional quality is going to be eaten by me, so that I have no further -- no further trouble with it, that I don't want to be bothered any longer. I don't want it any longer

as an adjunct to de -- to -- hanging on the condition of my life.

It depends on how one wants to be. It depends on how much one wants to experience. It depends on how much one wishes of one's inner Life actually to be expressed. It depends on how much this inner Life is formed by that what is an emotional quality of a man, and a realization that one perhaps should use one's feelings to start with, and a wish to be helping in that sense for the sake of considering others, not oneself. The more there is unselfishness, the more there is a chance for the development of that emotional quality.

And for the rest, it has to be left to a person. No judgment can be given by anyone. It is for oneself to find out what actually is there and what one wants. And if that wish is not there, and one tries to make it, maybe after some time one can obtain a taste for it. The reason for not being able to see further -- further installments in the development of Work is exactly because, I feel, that that kind of a wish didn't exist; and it has to be of an emotional quality. And whatever a person has to do to sacrifice certain ideas of himself for the sake of obtaining more of that equilibrium no one knows. One must know for oneself, and one has to judge it from a standpoint of Conscientousness.

You see what I mean?

Pat Murphy: Yes. Thank you.

MR. NYLAND: It is not easy. Yeah. All right.

END SIDE ONE

Bill McDonnell: Okay.

MR. NYLAND: Yeah?

Susan Inadomi: Mr. Nyland?

MR. NYLAND: Yeah.

Susan Inadomi: This is Susan.

MR. NYLAND: Who?

Susan Inadomi: Susan.

MR. NYLAND: Susan. Yes. Yes.

Susan Inadomi: I Worked today, and it was, um, very helpful to me. It gave me, a, a better perspective. And, I guess my question is that I've had difficulty lately in generating Work, my, myself, and yet I want to struggle and really come back to having Work as strong in my day as it was a while ago. And so I'm really glad for what I got today, but I know that I can get so tied down in, um, unconsciousness. And so, I guess I'm asking for help so that I can continue with Work.

MR. NYLAND: Susan, one must consider oneself, or each person, as a little container of energy with a very definite capacity. There's a possibility of acqui--acquiring more energy, sometimes from the outside world, in an ordinary way, and sometimes from the outside world in an extraordinary way.

When one has energy, which has to be used for a variety of purposes in the functions of one's personality, I say there is only so much and not more; unless during the process of which is taking my energy away, there is something like a storage battery which is being charged at the same time. Then I may have a more or less

continuous flow of energy for whatever purpose I want to use it. But if there is that possibility, that generator that will have to give the extra energy to the storage battery, it also has to be started and it has to function. Now it is easy enough to say that that kind of generator is really the machinery I set in motion when I wish to Wake Up and there there is an 'I'; and there there is something functioning and recording; and that kind of knowledge is a form of energy. But it's almost like begging the question, because I really don't know how much energy I would get from it. I don't know how to regulate the energies which are available to me, in the kind of energy for one purpose or another. And so it becomes much more practical.

I know that during the day, living my life, I'm engaged in all kind of thoughts and feelings. And I have to do certain things in ordinary life, because it is demanded of me, simply because I happen to exist. Now when the thoughts and feelings are concentrated on a very simple kind of a thing, that I would like for myself; which of course is a state in which you are; it does require a great deal of that energy, and you cannot help it; and I would say it is justified that you would have it. The difficulty is that it takes up too much energy, so that there is not much left for any other purpose, including the possibility of a development of oneself in the sense of an 'I' or self observation.

If I can release a little bit of that energy which now goes into the unconscious direction; if I could send it, with my best wishes, in the other direction for wanting to Wake Up; I will be able to regulate that to a small extent, because what takes place

unconsciously, I know that. It is expressed in the form of time, times spent on the expenditure of certain energy in having thoughts about that what I wish. In the first place I can spend less time. In the second place I can condense already the energy which is there, and not become repetitious and thinking about the same thing many times.

Once and for all at the beginning of the day I say, "That is what I really would wish with my ordinary life. Now it is so clear to me that I don't have to repeat it at eleven o'clock." I don't really have to think about it again at two o'clock, or at four, or five, or whatever it is. I now make up my mind that I want to consider that just now; for once for the whole day; and then I say, "By God, I hope that I will be able not to have to repeat it". And then use the energy which is there, in the direction of my wish, to seek out what is there of Heaven.

If I put it that way, I immediately give--give a distinction between the two kinds of energies, without even going into detail that perhaps the energy for a higher level of being is of a different kind and a different rate of vibrations. Of course it is so. It is different. And I have become, within myself, because of the wish to Work, more of a conversion machine. But even that, I don't want to consider it.

I simply say, "It is a matter of time that I now want to spend on that what I really wish to become," for two reasons. One is that it is logical that I spend the time in taking the responsibility for doing that, because I already know by past experiences that it is helpful. In the second place, that what I really wish has in it, not a wish to describe what ought to be, then only to the extent

that I wish for a state of something Awakening within me.

If I can free myself from any description of what I really wish, I can then hope, and with reason, that that what I really wish will be given to me, because my original wish, for wanting to Wake Up, is sufficient for the creation of condition in which that kind of prayer can be heard. If I wish, with all my three centers, for that what I believe in is possible; without wanting at that time to define what it ought to be; but only describing that I wish, I say, "Heaven"; which is a state of Consciousness and Conscience allowable to me, dependent on the type I am, and dependent on the capacity I have; then I would almost say such problems are taken out of my hand. I will do whatever I can, and for the rest it is not my affair anymore. And I think in that way you can gradually come much more back to what you really would be and wanted to become, that is a Man for yourself; to be able to be that kind of personality which then of course can move mountains.

But it is a question of belief; and it is a question of really telling ordinary thoughts to stay away for a little while; to allow yourself to tell such thoughts, "Don't bother me now, because I'm really engaged in something that is more important." And that of course one doesn't want to say, because many times the thoughts of an unconscious state seems to be much more important than the far aim of Consciousness and Conscience in the distance. This you have to fight out for yourself. The more you can emphasize that what would be ultimately possible, the more you will be free from that what you experience at the present moment.

Try it Susan, in different ways; different times of the day;

different situations in which you find yourself; different acknowledgements of bondage of your unconscious life; and finding more and more the possibilities when there is a little opening, or a hiatus, or that what is already a little bit more free. At that time applying this what I said, separation of energies, dividing them, one for one purpose the other for another.

All right?

Susan Inadomi: Yes.

MR. NYLAND: You know what I mean, Susan.

So you see, we are going now into a weekend, a Saturday and a Sunday; and the emphasis will be on physical work. How will you prepare for it? What kind of questions will there be in you, which can be answered now? What kind of questions will appear when you face an ordinary physical task, and particularly when you want to work together; when you have to work with other people, maybe to maintain a level of accomplishment, and maybe in that process of wanting to work together, to derive a benefit for yourself of being more sustained. How will you start the day? How will you go to bed tonight, thinking about it? How much will you actually consider it as important? What will you do when the day comes tomorrow morning?

It is always something that you have to decide for yourself, if you can, a little bit ahead, so that the events of a day, like Saturday or Sunday, are not going to be overwhelming, but that you have made already a little , that you know what can be expected. You have already determined what will be your attitude of how to cope with it, because you know yourself well

enough. We are dumb in many other ways, but not in that little bit of self knowledge, that I say, "I know my personality the way it is. I can describe it." It may not be the truth entirely, and it is subject to rationalization or justification processes, but I know that many times I am so completely unconscious and live in habits. I use words which I don't mean, but just happen to come in my mouth. In that way I have a little bit of self knowledge, and I know what is my behavior going to be. I come here to the Land, or I wake up, and there is a full day ahead of me.

How will you prepare? You are just getting out of bed; and there it is; and you're ready; or will you consider what will you do with yourself while you are going to work, and the work, this kind of work, is now I do--I compare it with working in the vineyard of the Lord. It's a very funny name probably to apply to the Land, because what has the Lord got to do with it? And it surely is not as yet a vineyard. There is soil to be tilled, cleanliness, cleaning up things. It is, let's say, there is a certain yard, not maybe vineyard, a little bit of the beginning of a garden, of something that definitely is soil that has to be tilled, worked on, before it even gets some plants. But I consider it now simply, I don't care who owns it; I want to do something with this as is here now, and has been for some time, a potentiality of living quarters of a Group; that what can remain alive when the different members of the Group give some of their Life in what they wish to accomplish, for the sake of having this Land; of having a possibility of coming here and being reminded of the introduction of something of a different kind of nature which is not personal; but which belongs to

the Land as a whole, and is good to serve as a reminder, whenever one wishes to come and starts to look around; and then perhaps with the mountains and the clouds and the trees are reminded of growth. And then turning that within oneself, coming to the realization that such growth can only take place when I become engaged in something that is physically good for me, and which does require my attention and a wish to do it well. And those are the requirements which I want to express for myself when I come to this Land; and using it, for the purpose then of further development of myself, and in that, of course, create a condition for others; and that the Group level also can be raised in accordance with the wish for development on the part of each one of us.

How will you meet your enemies? What kind of thoughts will you have tomorrow about each other? How much negativity will still have to be expressed, subvocally, quite definitely unconsciously; many times not even heard; but definitely known by yourself. Can you make up your mind to tell your heart to keep quiet and not to come forward with all kind of ordinary cliches, of the association with other people; I say, "Enemies".

You're coming here tomorrow, I hope, in sufficiently large number, quite different from usual on a Saturday. It's only because it's a special occasion. I happen to be here. But aren't you really a little silly, that you make things dependent on my arrival; when your Life continues the way it always will be, quite independently of me; and that you have to wait to come to a meeting like this, simply because I happen to say a few words of reminding you of Work. I say isn't it a little silly for grown up people;

that you still have to have such reminders; that you don't know what it is if there is ALL AND EVERYTHING that you could read, that you don't do it; or that there is an exchange possible with different people thinking more or less in the same direction, to get encouragement from each other; or that for yourself you take off the time to ponder, and really come to conclusions about what is your Life worth, regarding that what you hope for in the future, and what it will be and the inevitable moment of dying; or the question of the regeneration of energies as a result of relationships, and the elimination of quite unnecessary expenditures of energies in complaints, and in negativity; and to put the emphasis more and more on that what is real, because you know positivity is the only real thing.

The negativity, again and again I say, is absence of positivity, very much like darkness is the absence of light. Light is the definiteness which exists, but we are adjusted only to two contrasting functions, positive and negative. And we don't know what is positive, then only because we say something negative exists.

If you could change that, and say there is only one thing. Sometimes one says that. There is only one that is God. There is only one according to Mo--Moham--Mohammedans, that is Allah; and Mohammed it is--is His prophet. Nothing is said about Satan. And of course these are the things that we always want to agree on, in some way or other, in order to find a perfectly good excuse, that our me -- our own mechanicality is really caused by something that is Satanic; and that we really cannot help it; and because of that we say, if there is a positive absolute, there has to be a negative one.

If all of a sudden that whole thing's changed, and you said to yourself this totality of existence is Omnipresent, because if it is not Omni, it has no reason to exist. But when it is Omni, it exists everywhere and always, independent of time or place; and I now happen to be in the midst, which is not the right word; but connected with, which is not the right word either; but Awareness of that what is Omnipresent, outside of me, inside of me, independent on any kind of form. Here I am on the Land, and I thank God for that Omnipresence of myself as Life. Can you conceive of such an idea, that kind of a concept?

I see aliveness around me. I see it of course in nature. I see it in other people. I see it as a potentiality of the soil that I'm going to till, not so much for a garden; only for the sake of bringing out that what is potential; to give it a chance to make a flower; to give it a chance to make fruit. That is what I want for myself, that everything that there is can come out, so that that what is now can be sloughed off, because it has served its purpose. I have no further interest in that. And this idea, this Omnipresence, takes in that what is potential as existing; that what is actual as existing; that what is diminishing as having used -- as having had a useful purpose, is also Omnipresent; that all of that as forms of Life, which--with which I am familiar, are in existence as Life without form. Then of course I understand Omniscience also, because that means I have the knowledge of everything, and all things existing are now subject to my Omni -- Omnipotence, my power to be.

Maybe it could be like a prayer when you come here tomorrow morning, when you see the Land, and you see the people. And you say,

"Glory to God. Here we finally have again a group of people, who, for some reason or other, want to come here to work, and without any further question about what they're going to do." It is almost like a phenomenon that is exceptional; like it is quite idiotic, I said before, that you even do come when I am here; that you should come on your own volition. But how much is there, actually, of a realization that in accordance with God's rules, if you believe in Him, you will be judged exactly by that wish to be here. That sounds strange, doesn't it, that that is going to be recorded somewhere; that your 'I' is part of what is recording you; that these records become indellible; and that for that reason you don't wish an 'I', because you are afraid of that kind of accounting.

But let's assume you come; and let's assume you take off a couple of minutes to stand and look across the valley; and let's hope the sun will come up; and let's hope you might see the day ahead of you; and maybe at the end of the day an accomplishment of some kind of cooperation; of doing certain things which have to be done; for the sake of the Group, for the sake of this Land, for the sake of the beauty of maintaining it, for the sake of being grateful for your Life existing, for the sake of having an opportunity of this kind which can help you towards further understanding of the reality of your Magnetic Center, as I mentioned last night. All of that you think about in the few moments before you start, and simply say, "God, allow me to go to it. Let me do it. Let me do it my way, but if you can, give me a little poke in the ribs when I forget."

I've talked many times about the Land, about what I think is

a marvelous opportunity you have. You don't take it. You lose yourself in quarelling. You talk about a lot of things and don't come to conclusions. Don't ever forget that if you want an aim, there has to a certain quantity of selfishness to be sacrificed on an altar, so that because of that sacrifice, there will be a phoenix which flies away of hope of understanding. Don't forget that many things can only exist because of the death of something else, and particularly when you wish positivity, it has to exist by making that what is negative already as negativity, positive by denying it.

These are just simple problems. I hope you will be able to Work; that you are good and healthy; that you have a wish to come; that you have a wish to overcome the difficulties which are going to be in the way; because it doesn't matter where you go on this Earth, there's always trouble, and it always will exist. Don't think that it will ever be nice, that you can just take it easy. You have to find your peace in Work. You have to continue in wanting to live in truth. Even if that truth makes you free, it makes you free to Work as you ought to Work, as in the universe as a whole there is constantly activity, as we express it from one place to another. It is not expressed that way in infinity. It is a being in constant activity for the maintenance of itself, otherwise in the sense of infinity, it will die, because it will not receive food for the maintenance.

If you can see that concept of that what is the universe as a whole having to be maintained by means of motion, and that the energy constantly, all kinds of energies have to be changed from one to the other, and always will end up in a motion of some kind; even

between distances; or by molecular motion; or by the molecules being heated up and then becoming more emotional and giving off more heat; or by electrons which run around a little prolon -- proton; or that what we call electricity being exchanged as something that is there for the maintenance of a balance. All such things, of course, looked at from our ordinary little bit of standpoint of science, does make some sense, even for eso--esoteric knowledge.

But for tomorrow, forget about esoteric knowledge. Forget tomorrow about Gurdjieff and ALL AND EVERYTHING. You just come; and you come like a human being; and you come with--as a person who wishes to do something very much worthwhile for himself; I say simply, the acquisition of knowledge of what you actually are, without using the terminology of our Work. You will of course remember it, but don't emphasize it. The emphasis is on physically working together for an ordinary little bit of a common aim as a Group, of moving some stuff to clear it up; or to chop it up as firewood; or to work on some kind of a room where you have to make a new wall. I don't care what it is going to be.

Physical work is always physical work for yourself becoming active physically, to be guided by that what is your feeling, and what you want to use as intelligence, and to be honest about the application of that, and not allowing yourself to sit by and become meditative, or lose yourself in that kind of an attempt of having to contemplate first what you ought to do before you are going to do it.

Keep for yourself in Work a certain pace, that you can set,

which you are familiar with, which does not require too much energy, and will not allow you to become too tired. But have with it an appetite for the wish to see yourself, every once in a while, as you are; and I say again, not a la Gurdjieff; just to become acquainted with the way you are as an ordinary human being and trying in ordinary life to make it as pure as you can make it; just pure; no nonsense about excuses. Just do it; and then you will know; and at the end of the day you will have a picture of your behavior; and maybe you can judge it and be critical.

One thing for tomorrow, after the day is over, be very grateful that you have been able to live for one day more. And I always say that God gives one a chance to add at least one day, sometimes as if such a day will be the last day of one's life.

We will talk again tomorrow at lunch, tomorrow evening, and have some music, Sunday. Let's fill it with a level of wanting to find out. And please forget about your quarrels. They don't buy you any bread in Heaven. Good night.

TAPE ENDS